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NATIONAL CATHOLIC WEEKLY REVIEW

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The UN speaks on PW's

The UN has come up with a new approach to the voluntary repatriation issue which has deadlocked the truce talks these many months. On June 9 several leading delegates suggested that the armistice should say nothing at all about repatriation but should provide merely for the release of captives, who would then be free to return home or stay where they are. It is not likely that the Reds would agree to the plan at this stage of the game. Even if they did, what protection would South Korea have against fanatical Communists who would choose to remain behind UN lines as a fifth column? Aside from the impracticability of the plan, it looks suspiciously like the opening wedge of a drive to pressure the United States into retreating from its insistence on voluntary repatriation. AMERICA has repeatedly maintained that forcible repatriation of avowed anti-Communist PW's would be cruel, inhuman and a violation of our pledged word to these unfortunates (5/17, p. 192). It would also be imprudent. Defections from the ranks of the enemy in a possible future war might mean the difference between quick victory and a long-drawn-out carnage. The Reds know very well how to incite to mutiny through their fifth-column techniques, as they showed in China. In most areas, however, we ought to be able to beat them at this game, as Korea itself proves. If the UN command, in order to obtain an armistice, were to return to the Communists the thousands who have elected to desert communism there, no soldier in any Red army would ever again desert his Red masters.

Rhee vs. the Korean Assembly

As though the business of carrying on the Korean war were not enough to worry about, the UN has now run into an overturned hornets' nest behind the lines. For several weeks Korean President Syngman Rhee has been acting out the role of a dictator. Crying "Red plot," he has declared martial law, jailed twelve members of the National Assembly and demanded revision of the constitution to require direct election of the President. Rhee's term of office will come to an end some time this month when the Assembly (with which he has been feuding for two years) will elect his successor. The only way Rhee can ensure the election of the candidate of his choice is through intimidation of his recalcitrant Parliament. The UN military command and the Governments associated with it, who can hardly remain indifferent to the possibility of civil strife along lines of communication in Korea, have made it plain they do not approve of Rhee's demagoguery. On June 9 Rhee offered a package deal to the Assembly. The aging President agreed that the body could choose the next President, provided it also approved measures to establish presidential elections by popular vote and split Korea's house into a two-chamber legislature. We do not quarrel with Rhee's long-range political objectives. We do quarrel with his methods. No matter how much a revision in Korea's constitution might benefit democracy, it should be

CURRENT COMMENT

worked out within the framework of constitutional law and not be forced on the Assembly through police methods.

Harriman for liberal immigration

The hotly disputed McCarran-Walter Bill to revise the country's immigration laws, which has been charged with discrimination and bias (AM. 5/10, p. 153), was returned from conference to the Senate and the House on June 9 for final vote. Apparently no substantial changes have been made in those provisions of the bill that aroused the opposition. The old quota system, for instance, is still retained, though it penalizes immigration from Eastern and Southern Europe in favor of entries from England, Ireland and the Scandinavian countries. The bill passed the House June 10 and the Senate June 11; a Presidential veto is hoped for. Speaking over the Georgetown University Forum of the Air on June 8, Mutual Security Director W. Averell Harriman assailed the McCarran-Walter Bill as "reactionary and backward." Its adoption, he implied, would prevent us from playing our proper role in providing a haven for the thousands of refugees who are yearly escaping from behind the Iron Curtain. It would also throw a considerable roadblock in the path of solving the problem of surplus populations. It is strange that Congress should be so eager to "protect American people and institutions" (from what, it's hard to fathom) that it fails to see the regrettable international implications of a narrow-minded immigration policy.

G.O.P. down to the wire

We should never forget that "free elections" require free nominations. The American people have often complained of having candidates foisted upon them at election time. This spring, however, the electorate has had a chance to voice its preferences among contenders for the Presidential nominations in both major parties. True, Presidential primaries still operate on a rather hit-or-miss basis. Congress took no action on Senator Douglas' proposal looking to nation-wide primaries. Our imperfect system has nevertheless succeeded in evoking a greater-than-usual expression of rank-and-file opinion. In the G.O.P., Senator Taft will enter the convention with several advantages. The Associated Press gives him 435 delegates of the 604

needed for the nomination, not counting 29 from Texas. On June 10, pro-Taft men were able to have General MacArthur named keynoter and Walter S. Hallanan of West Virginia named temporary chairman of the convention. Both are avowed Taft supporters. (This is the first time since 1912 that a Republican convention has picked a partisan among candidates as keynoter.) The credentials committee will report on the contested delegates—chiefly those of Texas (29), Georgia (17) and Louisiana (10). If its rulings are appealed to the floor, the convention vote should show whether Taft or Eisenhower has the larger backing. Eisenhower is expected to inherit most of Governor Warren's 70 delegates from California (unless the convention deadlocks and Warren's chances brighten), Governor McKeldin's 24 from Maryland and Mr. Stassen's 24 from Minnesota. Pennsylvania's still uncommitted 32 delegates, Michigan's 33 and other scattered delegates (contested or uncommitted) may therefore turn the tide. TV will make it all a nationwide "town meeting."

Children's welfare services

New York City has its problems, and one of them, inevitably, is juvenile delinquency. In a June 3 address, Mayor Vincent Impellitteri would not admit that delinquency was rampant in the Big Town. His opinion was disputed by another speaker on the same program, Dean James A. Pike of the Cathedral of St. John the Divine, who declared that "hordes of young barbarians are swarming our streets." It was quite an evening, for in another part of the city Judge Jerome N. Frank of the U. S. Circuit Court of Appeals was denouncing the city's failure to provide an adequate budget for the health, education, welfare and recreation services to children. There is no doubt that New York is penny-wise in this regard, and the same can probably be said for most large cities, where budgets always seem able to accommodate less necessary services. Juvenile delinquency cannot, of course, be bought out of existence. Not so long as family life is weak. But some things that money can buy help a great deal. One such enterprise is the newly-dedicated Gonzaga Retreat House, Monroe, N. Y., the nation's first retreat

house reserved exclusively for youth. Gonzaga was built with the devoted aid of 275 volunteer workers, under the direction of Rev. John W. Magan, S.J. If New York City wishes to keep down delinquency among her youth, she must pay for the civic services required. And she should welcome this new spiritual powerhouse for her boys and young men.

To bee or not to bee

When Doris Ann Hall, thirteen, of Hudson, N. C., won the twenty-fifth National Spelling Bee in the nation's capital on May 22, she occasioned the buzzing of a surprising number of other bees—in peoples' bonnets. Letters to the editor began appearing in the press questioning the educational usefulness of spelling bees. It was maintained that they are "artificial and therefore unpedagogical." Spelling ought to be just a by-product of reading and writing. We don't learn a word in order to spell it, but to write it. There are no "rules" for spelling. And so on. First, there *are* some rules for spelling: "receive," "benefited" and "manageable," for example, follow rules. Secondly, "learning by rote" does deserve a place in the training of the young, even though it can easily be overdone. The world would surely be a sadder place than it is if future generations were unable to quote some of the world's great prose and poetry. Doctors have to remember symptoms, prescriptions, etc. Finally, when TV is atomizing social life, anything that will get people together for what provides fun and instruction at the same time is a valuable means of sociability. We would junk it to our grievous (not "grevious") loss.

U. S. Bishops' social teaching

The June issue of *Social Order*, monthly published by the Institute of Social Order (3655 W. Pine Blvd., St. Louis 8, Mo. \$4 per year), carries an excellent, comprehensive article on "Social Thought of the American Hierarchy" by Wilfrid Parsons, S.J. *Social Order* had already planned a series of articles on the social teaching of various national hierarchies when a volume appeared embodying all the relevant documents of our Bishops—*Our Bishops Speak* (Raphael M. Huber, O.F.M. Conv., ed. Bruce, 1952. \$6). Like the book, Fr. Parsons' study takes off from the famous 1919 "Bishops' Program of Social Reconstruction" (which is a different document from their very important but little-known 1919 pastoral). Since the article is itself a summary, it can hardly be further summarized here. Nor is it necessary to do so. *Social Order* has published the article separately as a booklet (25¢ each; five copies, \$1). We urge our readers to procure copies. Not a little of the criticism this Review receives seems to us to stem from unfamiliarity with the social teaching, not only of recent Popes but of our own Bishops. A weekly review of current events cannot unfold at length the social philosophy in the light of which its editors try to evaluate the week's happenings. Fr. Parsons has put us all in his debt by presenting a large part of that social philosophy in condensed form.

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FLARE-UP IN THE AMA

Any hope that the issue of so-called "socialized medicine" might be kept out of politics in 1952 was sent higher than a kite the last couple of weeks.

The second round of the slug-fest between the Administration and the bureaucracy of the American Medical Association began last December. Much earlier, on June 22, 1951, the President had declared that "if the people who have been blocking health insurance for five years will come up with a better proposal—or even one just as good—I'll go along with them. I want to get the job done . . ." The AMA met this challenge by replying that the *status quo* in health services already provided a better system.

So at the end of 1951 the President came up with a very moderate project. He appointed a Presidential Commission on the Health Needs of the Nation. He named as chairman Dr. Paul B. Magnuson of Chicago, described by Dr. Howard A. Rusk of the New York Times as "an internationally known orthopedic surgeon," formerly chief medical director of the Veterans Administration and professor emeritus of Northwestern University. Dr. Magnuson had practised his profession for forty years, and was known in medical circles, according to Dr. Rusk, "as a critic of bureaucracy, a foe of red tape and an outspoken opponent of compulsory health insurance."

Still, he had committed the unpardonable sin: he had accepted appointment by the President of the

United States to make a comprehensive survey of the nation's health needs. It seems to have been widely conceded that the other fourteen members of the commission were distinguished and reliable persons, medical and nonmedical. One of them, however, Dr. Gunnar Gundersen of LaCrosse, Wis., immediately pulled out—with a snide remark about the "majority membership" and the objectives of the commission. Dr. Rusk professed to find it "hard to understand" the AMA's charge that the group was "political."

On June 3 Dr. Magnuson reported directly to Mr. Truman on the results of the commission's careful investigations so far, and its plans to complete its report by next December—after the elections. The chairman took occasion to label the AMA itself, which he had previously accused of "private empire-building," a "political group." That did it.

On June 9 the House of Delegates of the AMA, meeting in Chicago, by a vote of 85 to 77 tabled a resolution dubbing the CHNN "politically inspired" and charging Dr. Magnuson with being "an unwilling captive of the forces of socialism."

There are signs that independent judgment and freedom of speech have revived within the AMA. As one delegate said, it was only fair to wait until the commission reported next December. The next day the delegates voted to do this, but they adopted a slightly modified condemnation of the commission and its head.

R. C. H.

WASHINGTON FRONT

Last week I permitted myself a few observations on some of the ways (though not all) by which the Republicans could defeat themselves before the election campaign really gets under way. This week I would like to offer some thoughts about the Democrats.

Their first handicap is the confusion that seems to exist among the Democratic rank-and-file about the most desirable candidate, now that the great Vote Getter himself has bowed out in even more decisive fashion than did General Sherman. It seems to me, however, that this confusion concerning Kefauver, Russell, Stevenson, Kerr and various favorite sons has been deliberately contrived by the high command.

It becomes increasingly clear that this command, headed, of course, by the President, is nursing two alternative slates for use at the Convention, depending on who is the Republican nominee a week or so before. If it is Eisenhower, then Kefauver would be the Presidential nominee by default, as it were. In other words, he would be thrown to the wolves, and Harriman would be asked to sacrifice himself as Vice-Presidential nominee, as young FDR was in 1920. If, however, Taft is named by the Republicans, then the slate would be Stevenson and Russell, with an excellent

chance of success, on paper. Russell would hold the Solid South, Stevenson would account for the "internationalist" East and also the Midwest. The President himself would go all out for that ticket.

The pitfall in that scheme is the platform, which by quaint American tradition is adopted by the conventions before they know if their ultimate nominee can run on it without being a hypocrite. In modern times, to my knowledge, only Al Smith had the courage to repudiate publicly parts of his party's platform; several other candidates thought to get by in silence about the parts they could not stomach.

But this is another year. A Kefauver-Harriman ticket would expect to run on perhaps an extreme New Deal-Fair Deal Platform, with one exception: civil (*i.e.*, Negro) rights. A Stevenson-Russell ticket would run on a strongly internationalist platform, and a slightly modified domestic one, with one exception: civil (*i.e.*, Negro) rights. It is hard to see just how the Democrats are going to be able in advance to write a plank on civil rights that will satisfy both men on either of these two slates.

There is a third alternative, of course: a Stevenson-Harriman slate. This would call for a straight Fair Deal platform, and an all-out civil-rights plank. But Eisenhower, by soft-pedaling on FEPC, has already ruled out this alternative. He could split the South easily. So from here it looks as if the Democrats' big problem is not personalities, but issues.

WILFRID PARSONS

Major issues of '52

The concentrated questioning of Dwight D. Eisenhower in his two unusual press conferences (in Abilene, June 5 and in New York, June 7) helped a lot to define the major issues of 1952. The reporters who quizzed him represented newspapers of every shade of opinion. Perhaps an effort to report the General's replies will enable our readers to follow the pre-convention campaign with better understanding as it winds up, for the Republicans, in Chicago, July 7.

1. *What is the "paramount issue" of the 1952 campaign?* Mr. Eisenhower replied: "Real peace and security in the world." He insisted that all the issues are interconnected. Mr. Taft frames this issue with more emphasis on the "real peace and security" of the U.S.A.

2. *Have we been following the right foreign policy?* Eisenhower refuses to identify himself with the Administration's postwar foreign policy because he had no voice in shaping it:

... The only thing I have supported is this: the basic conception that if we allow Western Europe to fall within the Communist orbit the danger to us is so highly increased that our expenses will leap up, the cost will be so great as to be back-breaking and we'll be in mortal danger.

Cuts in the \$7.9 billion foreign-aid bill beyond a billion (Congress did cut \$500 million more) "cause me to worry," he said. Mr. Taft favored a \$2-billion reduction. He believes that we have "wandered far" from the "true purpose" of American foreign policy, which is "to preserve the peace and liberty of the people of the United States."

On Korea, Mr. Taft has scored "Mr. Truman's war" and written off the UN as a means of preserving peace. Eisenhower approves our intervention in Korea: "We went there, as I see it, to support a principle." Like Taft, he has no "prescription for bringing the thing to a decisive end..." He does not think we can afford to "retreat."

"I do not know who is to blame for the loss of China," the General observed, though he termed it "one of the greatest international disasters of our time." He said the Administration must share "some responsibility" for the loss. Taft has put a good deal of the blame on the Administration.

3. *Should we rely more on air power?* Eisenhower has denied Taft's charge that a "deterioration" in U. S. air power took place when he was Chief of Staff. He wanted 70 air groups. He inclines to John Foster Dulles' concepts, which place great reliance on a "positive" foreign policy and "retaliatory" air power. Taft's views are similar.

4. *Can Federal expenditures and hence taxes be reduced?* If "long-continued," said the General, they would "destroy free government." But "in a world threatened by war," he observed, "a great portion of these is inescapable." He would "see that waste, duplicity [*sic*] and extravagance are eliminated." Taft

EDITORIALS

has actually sponsored heavy cuts in appropriations. He is on record, however, as "figuring that we might have to have a total budget of \$75 billions." Governor Warren is probably the only candidate who explicitly admits that he cannot "honestly" promise lower taxes "overnight."

5. *Is "socialism" a real threat to liberty and "free enterprise" in the U.S.?* Eisenhower spoke out on this danger from the time he became president of Columbia University four years ago. He and Taft seem to be very close here, with "Ike" more prepared to say that "every American has a right to decent medical care." He wants it provided by private means. Taft is "liberal" on Federal aid to hospitals, but wholly against compulsory health insurance. Warren rather favors the latter, but on a State, not a national basis. On Federal aid to education, the General would restrict it to areas of proven need; the Senator now thinks we may not be able to afford any such aid.

6. *What about FEPC?* Eisenhower has serious doubts about the "efficacy of legislation," at least Federal, to eliminate discrimination; he would rely on "leadership." Taft is for an investigative Federal FEPC, but against a compulsory one.

Eisenhower approves the "principles" of the G.O.P. policy statement of February 6, 1950, which suited Taft but did not suit many of the General's present adherents.

All Republican candidates make an issue of corruption and Communists in the Government, of course. "Fighting Bob" Taft makes them big issues. Eisenhower, who avoids "personalities," and Warren, who is mild-mannered, are much more tentative. They seem to have real reservations about Senator McCarthy's methods of beating the bushes for subversives.

There are other differences, naturally. On the main issues, however, the above analysis may suffice to help you keep track of who stands for what.

Steel forces a showdown

At three o'clock on the afternoon of June 9, representatives of steel labor and management were scheduled to begin a final, showdown session in their eight-month effort to write a new contract. Shortly before the appointed hour, the management team requested a postponement until 4:10. Promptly at that hour, fresh from a huddle with industry leaders, it arrived, headed by John A. Stephens of U. S. Steel. In his pocket Mr. Stephens had the industry's final offer. Oddly enough, he also brought along a press release explain-

ing why the negotiations had broken down. The statement said that "the sole matter remaining in dispute is the union's demand for the union shop," and this the industry could not grant.

By 8:03 that night the negotiations had collapsed. To reporters crowding around for details, Philip Murray, leader of the United Steelworkers, also released a statement. It openly contradicted Mr. Stephen's version of the proceedings. In addition to union security, the statement charged that the industry had failed to do justice to the workers' demands on wages, fringe benefits and contract terms. Management, said Mr. Murray, had offered a wage increase "substantially less than the decline in the real wages of steel workers since our last wage settlement." (It came to 16 cents, or 13.3 cents, an hour, depending on the retroactive date.) It had refused to grant a cent of premium pay for Sunday work. It had turned down a WSB recommendation that the parties explore the possibility of a guaranteed annual wage. It had refused to make any of the changes in non-economic clauses of the contract which the union negotiators had requested. For all these reasons the union rejected the industry's offer.

To the breakdown in negotiations, President Truman hurriedly responded with a message to Congress, delivered personally on Tuesday afternoon. He suggested that only two alternatives remained to get steel back into production. One was an injunction along Taft-Hartley lines. The other was seizure according to the plan proposed by Senator Wayne Morse (R., Ore.), which was described in these pages last week. The injunction approach, according to the President, would not encourage a settlement, would be unfair to the workers, who had already stayed on the job without a contract for more than five months, and might not be effective. On the other hand, seizure would be fair to both sides, would hasten a settlement and would bring about an immediate resumption of production. Mr. Truman recommended seizure.

It took the Senate only a few hours to make up its mind. It recommended, but did not order, the injunction approach. The vote was 49 to 30, with the Republicans (except Messrs. Ives, Morse and Tobey) and the Southern Democrats in firm control. As we go to press, the President is delaying action until the House has had a chance to make up its mind.

Those who are concerned about the future of collective bargaining cannot but be gravely apprehensive over these developments. From the beginning of the steel case it has seemed to us that the industry was determined on a showdown both with the union and with the Administration. That it chose, in Mr. Stephen's words, to make the union shop the great issue may be smart public relations. The maneuver did distract public attention from another key issue—industry's demand for a huge price increase that would make hash of the nation's stabilization policy. Whether it is either good Americanism or an intelligent application of sound moral principles, however, is another question.

France rebuffs the Reds

American tourists who swarmed over France during the hot, dusty summer of 1947 must have rubbed astonished eyes on reading recently that the Paris police had jailed Jacques Duclos, boss of the French Communist party. At the height of the Stalinist rioting in Paris on May 28, the gendarmes apprehended the pudgy Duclos *flagrante delicto*. With a gun and blackjack at his side, he was allegedly masterminding the lawless outbreak from his parked automobile.

Five years ago such an arrest would have been unthinkable. Those were the grim days when it was popularly said along the boulevards that Stalin could take over France by making a telephone call to Maurice Thorez, then general secretary of the French Communist party, now in Moscow for a rest cure.

In 1947 Thorez headed the most powerful Communist party outside Soviet Russia, a party which in the 1946 elections had won the largest bloc of deputies in the French Assembly. He could also count on numerous henchmen strategically placed in Government bureaus and even in the armed services. He had almost complete control over the Confédération Générale du Travail, a solid body of 5 million workers.

The arrest of Duclos reveals what a startling change for the better has occurred in France. Looking back now, one can see that the catalytic agent which released the frozen energies of patriotic Frenchmen was the Marshall Plan. By the fall of 1947, in the wake of the Conference on European Economic Cooperation, which Moscow boycotted, the Communists were on the defensive. Their control of French labor was weakened by the founding of the Socialist Force Ouvrière and the waxing strength of the Confederation of Christian Trade Unions. The rise of General de Gaulle indicated that millions of Frenchmen had lost all patience with the Communists and regarded them as traitors. When Stalin's agents ordered a desperate strike against the Marshall Plan in December, 1947, the Government was ready. After five violent days, the Communists had to call off the strike.

Since that time, through all the vicissitudes of French political life, the job of whittling down Communist strength has gone steadily forward. When Premier Pinay decided on a showdown over the anti-Ridgway riots, the Stalinist fifth column, though still strong, was not the formidable force it was in early 1947. That was dramatically revealed when the Communists ordered nation-wide walkouts to protest the arrest of Duclos. Almost everywhere the strikes were a resounding flop.

Whether M. Pinay has succeeded in separating the hard core of French Communists from their mass following remains to be seen. For the moment the party is isolated. Much will depend on Pinay's current campaign to put the French economy on an even keel. The way his 200-billion-franc loan is going, the prospects are good. One thing is certain: Stalin hasn't a chance today to take over France with a telephone call.

Schools and taxes in California

Anthony T. Bouscaren

CALIFORNIA is the only State in the Union which taxes nonprofit private schools of lower than collegiate level. Private colleges and universities are tax-exempt. These schools are owned and operated by religious, charitable and hospital organizations. Included are Catholic, Lutheran, Seventh Day Adventist, Episcopalian, Baptist and Methodist grammar and high schools.

In May of 1951 Governor Earl Warren signed Assembly Bill 3383, the Waters bill, which sought to confer tax exemption on these schools. This bill was passed 108-3, and was pronounced constitutional not only by the Legislative Counsel, but also by the office of the Attorney General of California. This legislation would have become law within ninety days had not an organization calling itself the California Taxpayers Alliance gathered sufficient signatures (five per cent of the State's registered voters) to qualify the issue for a referendum at the November general election. The result is that now a majority of California's voters must mark a "yes" ballot in November to sustain the efforts of their legislature.

The California Taxpayers Alliance (not to be confused with the eminently respectable California Taxpayers Association) is urging a "no" vote, and is going out of its way to inject anti-religious bias and hatreds into the campaign. The character of the Alliance's propaganda may be gauged from its leaflet "Why Californians Must Again Say No!" In words that might have been lifted from Paul Blanshard, this declares that the Alliance is engaged in "a battle against the continuing purposes of the Roman Catholic Hierarchy to attain political power through the control of all education by the diversion of public money for the support of their own parochial school system now."

Californians of many varied and contrasting religious, economic and political backgrounds have joined together to form Californians for Justice in Education. This organization comprises hard-working citizens who are donating their time and efforts to lift an unjust tax burden off the shoulders of the nonprofit private schools of less than collegiate level.

In 1901 California granted tax exemption to Stanford University, on the ground that this university contributed to the public welfare by educating thousands of young Californians. In 1914 all other nonprofit private colleges and universities in the State were granted a similar tax exemption, and for the same reason. These schools included the University of Southern California, Loyola of Los Angeles, Santa

Mr. Bouscaren, associate professor of political science at the University of San Francisco, discusses the campaign in California to have that State's Waters Act sustained in next November's referendum. This is a law that would grant tax exemption to private nonprofit elementary and high schools, thus bringing California's policy on this point into line with that of the other forty-seven States.

Clara, College of the Pacific, St. Mary's and the University of San Francisco. Tax exemption to welfare institutions is also granted in California to churches, charitable organizations, YMCA hotels, orphan asylums, cemetery property and hospitals, according to traditional American practices. The granting of tax exemption to nonprofit private grammar and high schools merely extends to these the principles observed otherwise in California, and throughout the nation.

The great influx of population into California since 1944 has strained the school systems to the utmost. Public schools taxed most of their districts up to the legal limit—five per cent of the assessed value of the property—and were unable to take care of further students. Nonprofit private schools engaged in building programs to help take care of the overflow. In San Francisco, one-third of all high-school children attend these nonprofit private schools, which are mostly parochial. California law provides that all children must attend school until they graduate from high school or reach the age of sixteen. The vast majority of California children are taken care of by either the public schools or the nonprofit private schools. Only an infinitesimal number attend fashionable "finishing schools" or other profit-making private schools. These latter do not qualify for tax exemption under the Waters Act.

Ever since the Oregon law forcing all children to attend public schools was declared unconstitutional by a unanimous U. S. Supreme Court in 1925, it has been settled law that attendance at parochial as well as other approved private schools satisfies State educational requirements. California parents sending their children to these schools have, however, been forced to carry a triple load found nowhere else in the United States. In addition to paying their fair share of taxes to support the public schools, these parents support financially the nonprofit private schools to which they send their children. The latter burden is a double one—the maintenance of the schools and the taxes imposed by the State on these schools. These parents are, in effect, penalized for exercising their inalienable and legal rights. No other State in the Union taxes nonprofit private schools, which contribute so heavily to the education of young Californians.

The California Taxpayers Alliance is not opposed in principle to tax exemption for nonprofit private schools. It is not opposed to tax exemption for nonprofit private colleges and universities, or any of the other tax exemptions for welfare institutions in California. It is opposed only to tax exemption for non-

profit private schools of less than collegiate character, and especially parochial schools. During the last session of the California legislature tax exemption was granted to tuna-fish boats and stud horses with no outcry from the Alliance.

The Alliance is specially opposed to exempting grammar and high schools operated by religious groups, especially Catholic groups. Since this stand is inconsistent with its attitude on tax exemption in general, the Alliance knows it can win only by appeals to anti-Catholic bias and religious hatreds. It claims that tax exemption for these schools is a violation of the "principle of separation of Church and State." According to the Alliance, therefore, the other forty-seven States in the Union must be violating this "principle." Interestingly enough, no member of the Alliance has suggested that the principle is violated by tax exemption for church buildings. If exempting churches does not violate the Constitution, it is hard to see how exemption of schools violates it.

Furthermore, there were no protests from the California Taxpayers Alliance when the legislature granted tax exemption to Stanford, USC, Santa Clara and other colleges and universities of non-profit, private character. Members of the Alliance were no doubt somewhat set back also by the recent U. S. Supreme Court decision regarding released-time programs in New York. The Court declared that the Constitution

... does not say that in every and all respects there shall be separation of Church and State ... Otherwise the State and religion would be aliens to each other ... We find no constitutional requirement which makes it necessary for government to be hostile to religion and throw its weight against efforts to widen the effective scope of religious influence.

Increasing numbers of Californians are now aware of the tremendous welfare contribution being made by the nonprofit private schools. These schools, which meet the State educational requirements, directly save the State and all the taxpayers the full amount of educating each child in these schools. Every private dollar contributed to the construction and operation of a nonprofit school saves more than the tax dollar otherwise needed for a public school. Precisely because they recognized this fiscal fact, California legislators voted 108-3 to grant welfare tax exemption to nonprofit private schools.

It costs California taxpayers \$203 per year to educate each student in the grammar schools, and \$338 per year to educate each student in the high schools. Were the State forced to take on the 183,000 children now attending nonprofit private schools, it would cost \$41.5 million a year. The average cost per pupil of school

construction in California is presently \$1,943. For the public schools to provide the additional space and accommodations for these 183,000 children would cost the California taxpayer \$355.5 million. It has been estimated that current annual revenue derived from taxing nonprofit private schools amounts to something in the neighborhood of \$750,000. This amounts to approximately the price of one pack of cigarettes per California taxpayer per year. Any businessman who can avoid spending \$355 million to build schools and an annual \$41 million to run them, merely by declining to levy \$750,000 a year, would certainly do so without hesitating.

Assembly Bill 3383 (the Waters Act), amended Section 214 of the Revenue and Taxation Code of California by extending tax exemption to "property used exclusively for school purposes of less than collegiate grade and owned and operated by religious, hospital or charitable funds, foundations or corporations which property, funds, foundations or corporations meet all the requirements of the section" (among which requirements is the nonprofit stipulation). In signing the Waters Act, Governor Warren said: "Colleges and universities conducted by such groups have been exempted from taxation by our [State] Constitution since 1914. The exemption authorized by Assembly Bill 3383 is in principle the same and accomplishes a like purpose."

Among the organizations supporting tax freedom for schools in California are the Los Angeles County Board of Supervisors, the San Francisco Board of Education, the American Federation of Labor and the Congress of Industrial Organizations. The Very Rev. James M. Malloch, Dean of St. James Episcopal Cathedral of Fresno, said of the Waters Act:

The policy of exempting nonprofit private schools from taxation is thoroughly consistent with our good American principle of relieving such institutions as churches and hospitals from a tax burden which they cannot bear while rendering public service.

Mr. F. G. Ashbaugh, of the Religious Liberties Committee, Pacific Union Conference, Seventh Day Adventist Church, declared:

The power to tax is the power to destroy. It is a well-established principle in America that in order to exercise religious freedom the church must be free of tax burdens. In the interest of separation of Church and State we strongly support tax relief for religious-sponsored schools.

The other States of the Union are unanimous, 47-0, in favor of tax relief for nonprofit private schools. The California legislature passed the Waters Act by a vote of 75-0 in the Assembly and 33-3 in the Senate. No important or well-known California civic group testi-



fied against the bill. The only organization that is opposing the tax exemption is the California Taxpayers Alliance, an organization frankly opposed solely to tax relief for religious-operated schools. It remains to be seen whether California voters will support their legislature and Californians for Justice in Education by a "yes" vote in November. Senator Paul Douglas recently observed:

I hope that we may preserve differences in education. I am a believer in the system of public education, but I am also a believer in a system of education, standing beside the public system, in which parents who have certain religious standards and certain ideas of moral training may be permitted full freedom to send their children to this alternative type of school.

In the 1920's that theory of private education was challenged by the Ku Klux Klan. And in the State of Oregon a law was passed sweeping away all private schools. Let us be eternally grateful to the United States Supreme Court that by a unanimous vote they declared that law unconstitutional.

And I hope that that spirit never revives in America, because we need public education and we also need alongside the system of public education the alternative types which can develop certain values precious to some groups and in which, by competition, the two can strive for excellence.

Hitler and Stalin built their totalitarian states largely through monopolistic, state-controlled education. America will look with great interest to California to see if its people next November recognize the necessity and the value of private schools in their educational system.

The Christian Family Movement

Bob and Wilma Senser

FIVE COUPLES MET in a home on Chicago's South Side one Monday night early this year. It was the regular every-other-week meeting of a Christian Family Movement "section" (group) in St. Carthage parish. After short discussions on a selection from the Gospels and one from the encyclical on the Mystical Body, the meeting turned to the "Social Inquiry," a process of observing, judging and acting on some problem. The subject matter for the Inquiry, eighth in the CFM introductory series, was "Teen-Agers Outside the Home."

The couples turned to one of the questions in the Inquiry booklet: "If there is a place provided for teen-

agers in your community which is not popular with them, what can you do to make it more attractive?" One of the section members, Tom Byrne, father of five, asked whether anybody else had been to the local park recently. This set off a series of observations.

Tennis courts, drinking fountains and other facilities in the park were in bad shape. More important, a gang of reckless boys named the Dukes "took over" the park as their own private property during a good part of the day. As a tax for coming into "Duke territory," youngsters who weren't Dukes often had to give up balls, bats and other possessions to them. Besides, the Dukes were becoming such heroes that they had formalized their rules of admission. To join, a boy had 1) to break a window, 2) steal something and 3) share the loot with the Dukes. They were also forming a group for female admirers, called the Duchesses. A policeman who had tried to keep the youngsters in line had been transferred to another beat, thanks to the political influence of some misguided parents. The judgment of the CFM section was that the local recreation center was deteriorating both physically and morally.

What action to take? For their own families many parents in the neighborhood had "solved" the problem by issuing a stern command to their little Johnnies and Susies: "Don't you dare go near that park!" But by their CFM training the section members knew that it wasn't enough just to keep their own children "safe" by making the park out of bounds for them. They knew that the condition itself had to be corrected. So, as their action project, they decided to enlist the help of other people in the neighborhood to get something done.

After a lot of doorbell ringing, they got the support of the three Catholic churches in the area, ten Protestant churches, three home-owners' associations and groups like the Kiwanis, the Lions Club and the PTA. The police and park officials couldn't ignore the requests of so many organizations. Soon the park district repaired the broken-down facilities and removed thick clumps of hedges which had been places for ambush and mischief at night. By returning the transferred cop to his old beat at the park, and by adding another policeman for an extended watch from 7 A.M. to 11 P.M., the police department quickly broke the power of the Dukes.

At the prompting of CFM members, a permanent Neighborhood Council representing major organizations in the community has been formed. The Council is working not only on the park problem and juvenile delinquency but on a much broader one—parental delinquency.

These events on Chicago's South Side tell much about the Christian Family Movement, which is just five years young in this country. The St. Carthage members, themselves only newcomers to CFM, had assimilated well some of CFM's basic fundamentals. These are:

1. Every person must be spiritual-minded; but this doesn't mean just going to Mass, saying rosaries, mak-

Mr. and Mrs. Senser edit Act, bimonthly CFM publication (Room 1808, 100 W. Monroe St., Chicago 3).

ing morning offerings. "Charity, love for God, will not be contained within us," as Rev. Leo J. Trese, author of *Many Are One*, points out. "Either it wells up and overflows upon those around us or it is not charity at all." A family's love for God must overflow upon other families.

2. The family, in Cardinal Stritch's words, "must interest itself also in those problems of the community which affect family life." This means that individual acts of charity and service to others are not enough. Families should change the whole atmosphere—the environment—into one where family life can thrive. As a starter, they should make not only their own homes but their own neighborhoods into what God intends them to be.

3. But to improve the neighborhood (and all institutions affecting the family), the help of all men of good will is needed. Related to this is the importance of prompting organizations of all types to live up to their responsibilities.

Running through all these principles is an idea that recent Popes have emphasized and re-emphasized: the vocation of the laity—their tremendous responsibility to set things right not only in family life and neighborhood life but in economic life, political life, international life.

This is why the leadership of the CFM sections in St. Carthage parish and elsewhere is not in the hands of priests but of lay people. The priest is indispensable to a CFM section—he breathes the spirit into the movement. No group is started without a chaplain. Before each meeting he runs over with one couple the gospel and liturgy discussions and with the leader couple the Social Inquiry part of the meeting. Yet the practical decisions are up to the member-couples.

A CFM chaplain on the West Coast explains how this has worked out in his own experience:

The response of the first couples in the new section has certainly been all that I could expect, and even more. At the first meeting I told them that the priest's duty at a meeting was to keep his mouth shut and let them do the thinking and the speaking. Now I keep my mouth open—with surprise—as I listen to them. They are rising wonderfully to the challenge which the gospel and liturgy studies and the Social Inquiry place before them.

CFM now has groups in 80 cities from coast to coast, though there is no formal national organization. About 125 couples from most of these 80 cities will meet to exchange ideas and learn more about the CFM technique at the fourth annual CFM convention, which will be held on the campus of the University of Notre Dame, South Bend, Ind., from June 27 to 29. Five years ago, the first CFM convention had 10 couples from 10 cities in attendance.

From its very start CFM worked to avoid the danger of becoming an inward-looking group, that is, one

whose members are concerned only with their own welfare. Very early CFM defined its aim as "to promote the Christian way of life in the family, in the families of the community and in the institutions affecting the family." How this is done in the concrete is shown in the booklet *For Happier Families*, which outlines the meetings for new CFM groups. The Social Inquiry topics for the first few meetings include "Knowing the Problems of the People in Your Neighborhood," "Getting Acquainted With Neighbors," "Housing" and "Can We Make the Community a Better Place for the Family To Live?"

The Inquiry for meetings in early 1952 was on "Social Pressures as They Affect the Parent-Child Relationship," an abstract title covering such down-to-earth subjects as "Sex Education of Children," "Prejudice in Children" and "Chores of Children at Home." In discussion on the last subject, one section concluded that a reason why children are reluctant to help around the house is that they know so few children who do help. So the section

leaders talked with the principal of the grade school and had the nuns assign this week-end homework: each student was to do at least one chore around the house. As a result, the parish mothers suddenly got 600 little helpers. It was a step toward making home chores the accepted "thing to do" among children.

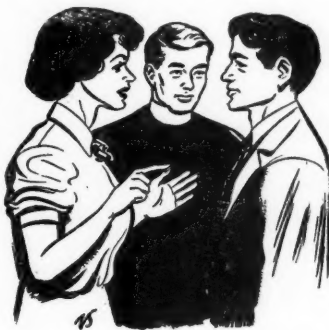
The Inquiry this fall will be on "Civic Responsibility." As in all other Inquiries, each section will have to decide for itself what action to take to promote an awareness of civic responsibility. In each case action will be based on the observations and the judgment of the section members.

This local autonomy means that sections can adapt the Inquiry to their own particular needs and conditions. Yet family problems are similar enough everywhere for most CFM groups to accept readily the common Inquiry instead of having each area or section write its own.

Emphasis in CFM is on personal responsibility, with each member-couple sharing in the common effort. This is the big reason why sections are fairly small—from four to eight couples, with five or six as the average. Thus each person is able to have a voice in everything the section does. Besides, wherever possible, sections are composed of couples belonging to the same parish.

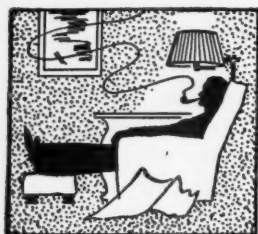
Taken for granted in CFM is that the husband and wife participate in it *together*. This oneness is so much a matter of fact that the couple heading the Chicago Federation of CFM sections is commonly listed as Peter and Alma Fitzpatrick, president (singular number).

The selfless teamwork so generated inspires—and sometimes bewilders—the neighbors. In one big city a CFM couple opened their basement to a square dance



for everybody, young and old, in their block. The dance succeeded in its objective: to wear down the isolation that exists in apartment-house neighborhoods and to start creating a spirit of neighborliness. But some people thought that there must be "strings" attached to this friendliness. A few asked the CFM wife: "Are you helping your husband run for alderman or something?"

FEATURE "X"



Mrs. Wayman, of the Boston Globe staff, who writes a footnote to a recent book on Japan, spent five years there in the 1920's and 1930's... Monsignor Swannstrom, who follows up Jerome Smiley's May 3 Fea-

ture "X" on the nuns of Seoul, is executive director of War Relief Services—NCWC.

MY PURPOSE IN WRITING this piece is to forestall false conclusions regarding Japanese Catholics that might be drawn from a new book, *Daughter of the Pacific* (Harper & Bros., 1952). The book was reviewed in the March 29 issue of *AMERICA*. The author, Yoke Matsuoka, is a young Japanese woman, who was brought to Cleveland in 1932 by a Methodist missionary. She was graduated from Swarthmore in 1939, and returned to Japan. Since the end of World War II she has resumed graduate studies in the United States. The periods of absence from her native country may account for the inaccuracy I wish to point out.

In connection with the Axis supporters and war criminals in Japan, Mrs. Matsuoka says of the former Foreign Minister, Yosuke Matsuoka (no relation of hers):

After three years the Tribunal was finally ready to give verdicts in the trial of the twenty-five Class-A war-criminal suspects. Two of the original twenty-eight had died. I attended the funeral of Yosuke Matsuoka, who died of tuberculosis, feeling it was a strange irony that the service for this most dramatic supporter of the Axis Alliance should be held in a Catholic Church, to which faith Mr. Matsuoka had been converted during his student days in America.

I knew Mr. Matsuoka in the 1920's and '30's in Japan, and the fact is that he not only was no Catholic at that time, but he professed no Christian faith whatever. It has been reported that as a youth in Oregon Matsuoka had been baptized in a Protestant church. His parents had died in Oregon as non-naturalized immigrants, and Yosuke was reared by a kindly and generous American woman who financed his education at the University of Oregon.

After graduation Matsuoka returned to Japan and began the career that culminated in his being appointed Foreign Minister in 1941. At that time he was openly practising Shinto rites.

Just when he turned from his Protestant Christian teaching I do not know. But after 1933, when he led the Japanese out of the League of Nations in protest against the resolution condemning Japan's military measures in Manchuria and Shanghai, Matsuoka was bitter against the West. He felt that the Western Powers played diplomacy like a game of chess. He would play it that way too.

That he died a Catholic is true, but his conversion came about in this way. Under the American Occupation, Matsuoka was arrested as a war criminal. At that time he was tubercular. During his illness he had been treated by a Japanese physician who was a Catholic. In Sugame Prison, in 1945, he asked to see the American Army chaplain and began the study of the Catholic faith.

As he neared his end, Matsuoka was removed to Tokyo Imperial Hospital. There he asked to see Rev. Joseph Flaujac. Matsuoka had never met Fr. Flaujac, but he knew of the venerable French missionary's forty years of work for tubercular patients and orphans, and his deep understanding of Japanese character. It was literally on his deathbed that Matsuoka became a Catholic.

It was not during his days of pride and power, in the period of the Axis, that Matsuoka was a Catholic, but in the days of his illness and disgrace. And instead of being "a strange irony," his conversion is only one more proof of the infinite mercy of Christ, shown to the thief on the cross and offered to the repentant everywhere.

DOROTHY G. WAYMAN

I WAS VERY INTERESTED to read in the May 3 *AMERICA* Jerome Smiley's Feature "X" describing the pre-war work of the sisters' orphanage in Seoul, Korea. Mr. Smiley expressed the hope that the sisters have been able to carry on their splendid work. "It is hard to believe," he said, "that even with Seoul a mass of ruins, they are not still caring for their beloved girls, whether in their Seoul orphanage or wherever the paths of war led them."

Mr. Smiley and readers of *AMERICA* may be interested to know that these sisters and twelve other Catholic orphanages are still carrying on their work up and down Korea. The sisters at Seoul were among the last to leave Seoul before the Communists entered. In a report sent shortly after the fall of Seoul, Msgr. George Carroll, War Relief Services' representative in Korea, describes their escape vividly:

On Christmas Eve [1950] it rained, snowed and was bitter cold. We had midnight Mass in St. Paul's orphanage at which the orphans sang. NBC even made a tape recording of it. A few days before Christmas I was able to get a box car, on which we loaded some of the nuns and orphans. After Christmas it became clear that our days in

Seoul were numbered, and so I began negotiations to get the rest of the orphans out. Only on the very last day before the Reds took the city were we able to get a car, on which we loaded 146 orphans, sisters and the Cathedral mixed choir. It went out of Seoul on one of the last trains to leave the city. We waited for 3½ hours to cross the Han River, and the city was burning in many sections by the time we left. The roads were icy and the traffic was terrific. We could hear the artillery at our back.

A recent report from Monsignor Carroll brings us up to date on St. Paul's orphanage. The nuns are indeed still looking after their charges, as Mr. Smiley thought they would be. They are caring for 100 children in Seoul itself, and over 120 who have remained refugees in Taegu. These same sisters of St. Paul de Chartres have also a large orphanage for girls in Taegu caring

for over 300 girls. Connected with this orphanage are also a school, clinic and nursery.

In this same section of Korea—up near the 38th parallel at Inchon—the Sisters of St. Paul have three orphanages caring for another 300 children, among whom are a large number of nursing babies. This is in the charge of an Irish Sister (perhaps Mr. Smiley's Sister Patrick). The Star of the Sea orphanage was almost completely destroyed by the war. It is now being slowly and painfully made habitable.

No packages can yet be sent direct to these orphanages in Korea, but should any of the generous readers of AMERICA care to send donations (to War Relief Services—NCWC, 350 Fifth Avenue, New York 1, N. Y.) Monsignor Carroll will be glad to see they reach their proper destinations promptly.

EDWARD E. SWANSTROM

Hollywood's betrayal in Asia

Richard L-G. Deverall

AT THE OUTSET, let's get two things straight. First, Hollywood movies are made primarily for the entertainment of Americans, in order to produce lush livings for the stars and handsome profits for the producers and studio owners. Second, the life pictured by Hollywood often has little in common with the way people live in other countries. Asians generally sit on the floor, cook out of doors, have no telephones, do not usually wear shoes, have no flashy motor cars. Most of them accept a family morality based on the concept that a husband is faithful to his wife and that their mission in life is to procreate, support and educate their offspring.

To return to the first premise, let us note that throughout most of Asia illiteracy is almost universal, thanks to the peculiarly unenlightened rule of the European colonial Powers. For this vast horde of illiterates, Hollywood movies are the eyes and ears through which they see and hear the outside world. Few of them have access to radios. In a country such as India, for example, there are 330,000 radios for 340 million persons.

ASIA'S WINDOW ON AMERICA

The illiterate peasant and the semi-literate urban worker in the East therefore seek in the American movie not so much entertainment as an understanding of the American people and their way of life. Most of the clues offered by Hollywood are fantastically un-American, not to say anti-American. In my experience in Asian countries during the past seven years I have found that, after racial discrimination, the factor

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that most harms relations between Asian peoples and ourselves is the run-of-the-mill Hollywood production. As one missionary told me in Calcutta last August: "How can we preach Christian morality to these people when they also go to Hollywood movies?"

The motion-picture salesmen who roam Asia are not only selling movies to please the natives and thus reap profits for Hollywood. Far more important, they are exporting to Asia hundreds of films which undermine the foreign policy of the United States, which is one of friendship for all peace-loving and democratic peoples. Worse than that, much of what Hollywood exports supplies distorted facts to document the lies, slanders and anti-American propaganda of the Soviet Union and Mao Tze-tung. As a Bombay Communist told me a few years ago: "Sure, some of what Tass says about America is not true. But how can I doubt Tass when I see your degraded and uncultured Hollywood movies? You make the movies, not Tass. Can you wonder we believe what the Russians say about America?"

Many of the movies exported to Asia are undoubtedly wholesome. When I sat with hundreds of chubby Chinese at a movie in Bangkok over a year ago, we all chuckled with delight as the reels of *Cheaper By the Dozen* flickered across the screen. Chinese and Siamese

Mr. Deverall has traveled widely through much of the Far East since 1946, when he headed the U. S. Labor Education Branch in Japan. He was last in Pakistan.

love babies—plenty of 'em—and this charming anti-birth-control picture delighted the souls of the people of Bangkok. A few months later, however, I sat in a South Indian theatre and watched the newsreels. One showed Frank Costello's hands as he appeared before the Kefauver Committee. The sound track insinuated that gangsters were running riot in America and defied the law with impunity. Later we saw huge American warplanes in the skies, "laying eggs" over North Korea. As the bombs hurtled to the earth and exploded, one could hear a sort of disgusted breath-catching on the part of the Indian audience, who were shocked at what they considered a vulgar, boastful exhibition of the destructive might of the Americans in Korea.

Asians rarely see Soviet newsreels. Any Soviet films they see are carefully prepared documentaries and propaganda pieces which appeal intimately to Asian interests: the emancipation of Soviet women; land reform and the use of machinery on collective farms; the struggle for literacy; workers on vacation in Black Sea palaces. Soviet movies are not for escape or entertainment but for information and indoctrination. We believe they tell outrageous lies. Yet many Asiatics who have seen Soviet movies are thrilled and exclaim: "Yes, that is what we want to do in our country!"

The British show rare perception and delicacy in the selection of films for Asia. If they are not about the Royal Family, they seem to concentrate on sports—cricket matches, tennis tournaments and the like. Britain washes no dirty linen before Asian eyes, for Britain knows—if Hollywood does not—that the movies in Asia are a major force in forming Asiatic opinion and in winning friends, or losing them.

American films I have seen in Asia too often depict savage frontiersmen killing noble Red Indians by the dozen; gangsters, with cigarettes hanging off the lower lip, hurtling down Main Street in Cadillacs as machine guns spit and policemen fall with bleeding mouths; half-naked women in extravaganzas tossing their God-given bodies about in a manner which even a Karachi dancing girl would consider indecent. And when folks get married in America, they seem to spend a lot of time trying to steal their best friend's wife—that is, when they are sober.

Hollywood movies in America offer fun and frolic and entertainment, some fine drama, and a good deal of indecency in terms of family morality and marriage. Most of us see the better pictures. We pass up what we know to be bad or immoral. But the Asian wants to see America. He sees anything that comes along. And Hollywood seems to care little if its exports to Asia are in fact subverting America in Asian eyes. What does the reputation of the United States matter so long as Hollywood gathers in the dollars?

Arriving in Bangkok several months ago, I found in the center of town, in front of a large movie house, a huge portrayal of an American. Gun in hand, this two-floor-high model American hovered over the main street of Bangkok, a symbol of what America represents to the Siamese and Chinese in that city: a gangster. The U. S. Information Service in India has spent millions of dollars during the past few years trying, as it claims, to interpret the real America to the Indian people. It has labored hard, sometimes heroically. Yet when our new Ambassador to India, Chester Bowles, arrived in New Delhi, newspaper observers noted that his first press conference amazed the Indians. Commented Margaret Parton of the New York *Herald Tribune*: "Americans . . . would be amazed to know with what doubt and surprise [Bowles' ideas] are received in India, where knowledge of the United States generally comes from the movies and the more sensational magazines."

As one who has lived in India on and off for three years, I would add to this a most hearty Amen. At the same time I pray for the poor USIS officials, who not only buck the flood of Soviet and Red Chinese propaganda but have to run a hopeless race with the spewings of Hollywood.

American movies have flooded Japan at such a rate as to cause a rather strong Japanese reaction. Back in October of 1949, as Japanese criticism of cheap American movies mounted, Charles Mayer of the Central Motion Picture Exchange in Tokyo complained to SCAP officials that the Japanese movie critics continued to pan

American movies. He hinted that Japanese Communists were behind these criticisms. At the same time, the Japanese motion-picture industry adopted its own code of ethics, underlined slyly a ban on movies which violated the sanctity of marriage and the family, and denounced movies which show "brutal killings."

In the Philippines, the twelve major movie houses in Manila specialize almost exclusively in Hollywood films. The Manila *Bulletin* for March 26, 1951 reported that the people of Manila were faithfully following pictures which brought them gangster killings, western gunplay and crime of all sorts. No wonder Manila's younger set inclines towards bobby-soxism and assumes too often the "typical" gangster attitude in speech and dress. A religious leader in the Philippines told me: "We find that the most potent influence in shaping the philosophy of our young folks is not the church or the school but your Hollywood movies." In 1950, of the films reviewed in Manila for showing in the Philippines 70 per cent were Hollywood exports.

In Siam, one enterprising Siamese followed American movies faithfully for some months, then compiled what he termed a dictionary of the American language. When it was put on sale in Bangkok, a horrified news-



paper editor thumbed through the pages of slang and gangster talk and wrote a strong editorial in the Bangkok *Tribune* demanding that the Government of Thailand protect the youth of Thailand from the corrosive effects of Hollywood. He objected not only to the language but also to the insidious philosophy underlying chatter about "my moll" and such expressions as "Okeh, baby, let's have a fly at the gin!"

The audience served by Hollywood films in Asia (outside of Japan and the Philippines) is made up of two broad categories: a small minority of intellectuals who are literate and hence highly critical of the Hollywood product; and the large majority of illiterates and semi-literates who accept Hollywood's version of America without criticism and thus feel that America, the land of the dollar and the Chicago gangster, is the country of sex, divorce and broken homes. Moreover, as is obvious to them from most Hollywood products, no one in America has to work, since everybody is a millionaire.

The Bombay Communist weekly *Crossroads* on July 20, 1951 reviewed *Al Jennings of Oklahoma* in this fashion:

Columbia's feeble western . . . is an unconvincing and blatant justification of the predatory escapades of a choice bunch of hoodlums who terrorized Oklahoma territory at the end of the last century. Symptomatic of its state of hysteria, this Hollywood film glorifies in a revolting manner a career of crime and violence.

One Shri A. B. Kuppa, in a letter to the Bombay Daily *Star* on May 19, 1950, complained of the mounting Chicago-type gangsterism of Bombay. "I wonder," he asked, "whether all this crime is not the result of the impact Hollywood crime pictures have had on the minds of our young men. There have been too many crime pictures and too much shooting in Bombay these days . . . Bombay was a much quieter place ten years ago." The Indian Socialist weekly *Janata* on June 4, 1950 commented on Hollywood's "astonishingly perfect technique and no less astonishing juvenile and escapist themes . . ."—which is a comment one hears from cultured Asians over half the world. Indeed, one night when I was having rice and *puris* with a distinguished Indian barrister, I said: "But Purshuttom, your Indian movies are worse than ours!"

He smiled, looked over at me with sympathy, and observed: "But don't you understand? So many Indian pictures are just fourth-rate copies of your Hollywood movies!"

WHAT CAN BE DONE

A few conclusions are in order.

1. Strong representations should be made to Hollywood by patriotic and religious organizations to advise the movie makers that, even if they have ousted Communist party members from the studios, much of what Hollywood exports is in fact subverting the democratic way of life and winning many enemies for America in Asia. Indeed, some of the congressional committees that specialize in unearthing Communist

plots would be well advised if they investigated a situation wherein many of our movies are helping Stalin to win over Asia. After Governor Dewey returned from his recent Asian trip, he commented most pertinently on the sugar-coated, fantastic American propaganda in Asia. "With the aid of our own propaganda the Russians succeeded in making us hated by millions of people who have always liked and admired us."

2. Congress might well consider legislation controlling the type of newsreels and feature movies shipped to Asia. The principle involved is not merely Hollywood's right to free speech and profit-making, but its right to subvert the foreign policy of the United States. This is a very sensitive issue, but in view of the continued smearing of the good name of America in Asia by cheap Hollywood products, it is not the good of Hollywood which is paramount but the public policy of the United States and the wishes of the American people, who, after all, make Hollywood possible in the first place.

It is only folly and a waste of time for U. S. Government information services in Asia to spend millions of dollars trying to depict the real America in face of the flood of nonsense, perversion and cultured immorality that surges across the screens of Asian movie houses. Hollywood should export films which tell the story of TVA, flood control, public housing and our other magnificent achievements. Hollywood has no right to export trash to Asia.

That is why sensitive and thinking Americans who travel through Asia and observe the impact of Hollywood movies on the Asian masses conclude, as I do, that one of Stalin's secret weapons in Asia against America is Hollywood movies—the crime pictures, the gangster features, the films which ignore religion, corrode the morality of the family and depict the United States as the land of the Almighty Dollar, the land of Uncle Sham.

On a child's first Communion

As snow but new-arrived from heaven, wearing
Whiteness laundered there, there dressed by hands
That dressed another Child, from this day sharing
Life with Him, and her who understands

Joy of a child, the yet untold surprise,
A King who sits in majesty below
The heart, all hid, except that children's eyes
Light with His scepter's flash and His crown's glow.

And children lost will hear her mother's feet
Follow familiarly above the sound
Of alien voices, down each alien street,
Whose other Child was lost and sought and found.

Now live with Him, with Him be at her side,
Under whose heel, now smitten, death has died.

GLORIA STEIN

Critique of Catholic authors

MARIA CROSS

By Donat O'Donnell. Oxford. 259p. \$5

The title of this really astonishingly rich volume of literary criticism is the name of the "heroine" of Mauriac's *The Desert of Love*. Mr. O'Donnell sees in the name a symbol of the two great themes he finds running through the work of the eight Catholic authors he examines. Those themes are love (suggested by "Maria") and suffering (inherent in "Cross").

The eight authors are Mauriac, Bloy, Péguy, Bernanos, Claudel, O'Faoláin, Waugh and Greene. Mr. O'Donnell gives each of them an exhaustive criticism (save Greene, who is examined almost exclusively from his "Anatomy of Pity," *The Heart of the Matter*) and comes up with some truly remarkable insights. Such, for example, is the decisive role Mauriac's relationship with his mother played in all his novels.

But the most valuable part of the book is the concluding chapter, in which Mr. O'Donnell essays the task of determining what may be called the common denominator of the eight authors—of discovering what peculiar cast or tone is given to their work by the fact that they write from an imagination "suffused by Catholicism." For Mr. O'Donnell that quality consists in an "intuitive synthesis" of the mystery of love and the mystery of suffering, which gives these writers a "power of conviction" not had by "others, who are not conscious of sharing either their religious outlook or their pattern of feeling."

Many will feel that before arriving at this conclusion, Mr. O'Donnell has been unduly preoccupied with exploring the sex-themes that do actually form a large part of this *corpus* of Catholic writing. I feel personally that Mr. O'Donnell has not dwelt on it excessively, but I do deplore the rather sweeping use of Freudian vocabulary. The same points might have been made without giving the impression that the criticism is flatly based on the thinking of one who actually did over-emphasize the role of sex in human life.

This is regrettable, because the general interpretation is basically sound, as may appear in Mr. O'Donnell's appraisal of "the enemy" these authors are tilting against. That enemy is

the modern Philistine who applies such principles as he possesses in a rigid, mechanical and linear fashion, the man for whom imagination is always irrelevant to reason.

"In denouncing this enemy," he goes on,

our Catholic writers are humanists in the best sense, defending the terrible and glorious complexity of human nature against those who would reduce man to the level of an *ersatz* angel.

Despite the weakness of the treatment of Greene and O'Faoláin, this is literary criticism of a very high level indeed. It requires close attention and will certainly be caviar to the general, to those whom the author calls "seekers of the Single Meaning and [those who] would turn complex poetry into simple and edifying prose." All interested in Catholic letters are in Mr. O'Donnell's debt; those professionally interested are doubly so.

HAROLD C. GARDINER

Toward cleaning house

MORALITY AND ADMINISTRATION IN DEMOCRATIC GOVERNMENT

By Paul H. Appleby. Louisiana State University Press. 261p. \$4

It is not unusual in these times of high-pressure publishing to find a book that is well-padded at both ends and in the middle. Pictures, footnotes, anecdotes and reminiscences manage to fill out the prescribed number of pages to make a standard book. It was therefore all the more refreshing to read Appleby's *Morality and Administration*. It is a book totally devoid of the usual paraphernalia of padding. In fact, it is "all meat and no potatoes," and may therefore prove to be an unpalatable diet for those accustomed to more varied fare.

The author, presently dean of the Graduate School of Syracuse University, brings both experience and discernment to his subject, even though he finds himself engaged in the ordinarily hazardous task of producing a book written around a series of lectures. Whatever the lectures (delivered at Louisiana State University) may have been, the book is ponderous, but potent.

In essence, Appleby is optimistic for the future of governmental administration. Though not directly concerned with the official moral lapses revealed in recent months, Appleby finds in such lapses real grounds for encouragement.

In the first place, the derelictions involved were in practically all cases brought to light in the offices of amateurs in governmental responsibility, i.e., of political appointees. In the second place, even if we consider the entirely inexcusable transgressions

BOOKS

which have occurred, the moral standards of public administrators are now higher than formerly and also are higher than in nongovernmental circles. In the third place, as Appleby makes clear, the very outrage of the public over relatively few cases of proved corruption points to the peculiar elevation of public expectation with respect to the National Government. He finds, therefore, very real grounds for optimism.

The "meat" of the book itself is concerned primarily with the discovery and solution within the specialized pattern of administrative responsibility of the basic moral problems that remain more or less unsolved today. Appleby is evidently less concerned, as he indeed must be here, with individual than with organizational morality. So far as the latter demands definition, the author is patently pluralist.

At any rate, the problems discovered are four: 1) the maintenance and development under modern conditions of a capacity for popular controllability; 2) the development of methods, manners and equities that are humane and considerate of individual persons; 3) the utilization and nurturing of an advancing, pluralistic civilization; and 4) the provision and exercise of responsible, unifying leadership.

It is utterly impossible in the scope properly allocated to the review to summarize the insight, the judgment or the discretion with which Appleby analyzes each of these problems and their potential solutions. The book is so unusual in each of these aspects, and so packed with merit, that it deserves no less than a full and careful reading by all concerned. This would, as it should, give Appleby's *Morality and Administration* a very wide audience indeed.

PAUL G. STEINICKER

The Mystical Body

THE LIVING CHRIST

By John L. Murphy. Bruce. 228p. \$3.75

The doctrine of the Mystical Body has been presented for the learned in scholarly books. This book presents the same doctrine for ordinary people, "all those members of Christ who

strive to live according to His commands, and who by their lives show that they wish to gain a deeper, more profound understanding of their Catholic faith."

Convinced that a clear knowledge of doctrine is the only solid basis for devotional life, Father Murphy, with apostolic zeal and a remarkable gift of simple clarity, comes to the aid of sincere Catholics who are trying to model their lives on the doctrine of the Mystical Body without really knowing what the Mystical Body is. Human language will always be unable to encompass a supernatural mystery, but this book achieves a high degree of success in stating briefly and simply just what the Mystical Body is, and how that divine reality can sanctify every aspect of our daily living.

Based on the encyclical *Mystici Corporis Christi* (1943) of Pope Pius XII, the book is almost wholly concerned with following the order of the first part of that momentous document, striving by means of plain words and homely comparisons to popularize, without diminishing, a truth that concerns the people so deeply. "The Church is people," Father Murphy insists. This is his opening move in a valiant attempt to enlighten those many good Catholics for whom the Church is still something *outside* themselves, an organization to which they merely belong. Incidentally, this treatment could also enlighten those critics of the Church who see in her nothing but an earthly, totalitarian power, because they disregard the inner, divine life which makes of her the continuation of Jesus Christ in time and space.

The ordinary, though serious, reader whom Father Murphy has in mind can be assured that this book will make him see himself and his membership in the Church in a new, glorious light. F. A. HARKINS, S.J.

MAN FROM ABILENE

By Kevin McCann. Doubleday. 252p. \$2.50

To the current spate of campaign biographies we may now add this one—dedicated to the political advancement of General Eisenhower and written by his former assistant in various military posts and while he served as President of Columbia University. The author is at present himself a college president and the tone of the book is best summed up in its dedication: "To the men and women of The Defiance College, because for me they are assurance that America shall never

lack Dwight and Mamie Eisenhowers."

This is not a comprehensive biography, but an attempt to show how the several important posts which the General has held have been a training and preparation for the Presidency. His folksy origins in Kansas; the years at West Point and the succeeding period of military study; his service with MacArthur in the Philippines; the culmination of his military career with appointment as Commander-in-Chief in World War II; his later important positions as Chief of Staff, at Columbia and at NATO—all are given due weight in preparing him for his role of "one of the great political catalysts of our time."

Some effort is made to set forth the General's political philosophy in direct quotations from his letters and speeches. The scope of the book is such that we could hardly expect much enlightenment on this score beyond generalizations which place him securely on the side of the angels. The author himself believes that "the thinking Eisenhower is not entirely portrayed by his written or spoken words." The solid achievement which this book so adequately describes is proof that the General is above all a man of action. None the less, his countrymen and the objectively-minded reader would like to be a little better informed as to his thinking; and words have always been a rather good vehicle for such a purpose.

JOHN J. RYAN JR.

THE RED CARPET

By Dan Wickenden. Morrow. 280p. \$3.50

The jacket of this book gaily announces that "If you were ever 22 years old, *The Red Carpet* will make you laugh out loud." And you'd probably guffaw at some kid crying over his dead dog, too.

Jason Bent leaves Lupton, Illinois, and his girl, Winifred Adams, to make his way as a writer in New York. Things remain far from Bohemian until a Christmas Eve office party, the occasion for Jason's accidental introduction to a circle of new acquaintances. The most important of these are Robert Holland, socialite and would-be author, and his wife Virginia, would-be actress. *The Red Carpet* is, on the surface, the story of Jason's lack of progress in writing and in his love for Virginia. Beneath the surface is a more important story, the running account of his steps toward maturity.

In his earlier New York days, Jason is a combination of the small-town

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boy in the big city and the child among adults. His progress is gradual, from his initial wish to break completely with Lupton, through his realization that "... receiving mail seemed much more important than it ever had before," to his still immature belief "... that he had left all of himself that mattered in an empty room ...". His new friends form a complete set of abnormalities—writers, actors, and the ordinary garden varieties of neurotics. It is in such company that Jason acquires disillusionment, self-knowledge and maturity, and gives promise of one day acquiring a brain as well.

The author has only partial success with his characters. Jason, for example, manifests the naiveté of a 12-year-old. Exaggerated, too, is the artistic neurosis of the group of characters surrounding Jason. One must admit the possibility and probability of the queerness of each character, but it is impossible to accept a group unanimously holding, in theory or in practice, Virginia's thesis: "Everybody in the arts who's any good at all is crazy ...".

There are two stories in *The Red Carpet* that needed telling: a sympathetic treatment of the heartaches involved in growing up, and a satire

of the lunatic fringe that confuses neurosis and art. The author, in trying to tell both, has fallen short of both. One reason for this failure is the fact that Mr. Wickenden's characters often talk of things which should have been acted out. For instance, Robert observes: "Putting some things into words makes them more real. It gives them a kind of power over you."

This is a book which adults will appreciate and enjoy, despite its defects. Somehow or other, it will recall to everyone the painful, important crises of youth. JOSEPH T. MCGLOIN

From the Editor's shelf

THE EXTRAORDINARY MR. MORRIS, by Howard Swiggett (Doubleday. \$5), details the life of the youngest member of the Continental Congress, who made notable contributions to the political and financial life of the early Republic. Gouverneur Morris was the friend of the great and near-great of two continents and his career and personality were many-faceted. In the opinion of William G. Tyrrell the author has assembled a great quantity of factual information without effective interpretation and summary, and has given as much prominence to the details of Morris's mistresses and adulteries as to his political life and economic pursuits.

MANY ARE ONE, by Leo J. Trese (Fides. \$2). The author, a priest of the Archdiocese of Detroit, prepared this volume "to emphasize particularly the social nature of religion." He wishes to alert all to the need for full-time Christian living whereby many become one in following the vocation common to all men—to love God. Hugh J. Nolan says: "In more than one way this might be a ground-breaking book. It is grass-roots theology at its best. Seldom will one read a more down-to-earth treatment of the Mystical Body, the social significance of the sacraments, the liturgy and Catholic Action. In a singularly simple but by no means superficial style, these doctrines and practices, with their importance to Christian life, are explained so that all may understand them."

The celebration last October of the fifteenth centenary of the Council of Chalcedon occasioned a renewed interest on the part of Catholics and non-Catholics alike in historical and theological aspects of fifth-century Christendom. The earnest efforts of Orthodox and Protestant leaders to explore the paths that lead back to Christian unity have further widened

the circles that are interested in the questions that agitated the early Church. An important international research project sponsored by the Jesuit theological faculty of Sankt Georgen (Frankfurt/Main) will be of immense help in throwing further light on the beliefs and discipline of fifth-century Christians. The first of three projected volumes, *Das Konzil von Chalkedon*, edited by A. Grillmeier, S.J., and H. Bacht, S.J. (Echter-Verlag, Wuerzburg), treats of the theological import of the Council.

The disputes about the natures and person of Christ that split the Eastern churches asunder are thoroughly treated in this first volume by top-ranking scholars of England, Holland, France, Germany, Austria and Italy. Fifteen of the proposed fifty collaborators appear in this 768-page book. Eight of the articles are in French and the rest in German.

English and Spanish articles will be published in the forthcoming second and third volumes. These will deal with the political and canonical effects of the council, the development of the separated churches in the centuries that followed, the significance of Chalcedon in the light of modern Protestant theology and its relation to the ecumenical movement. This significant cooperative project of Catholic scholarship should find a friendly welcome from scholars and promoters of union within and without the Catholic Church.

PAUL G. STEINBICKER is head of the Department of Government, St. Louis University, and an authority on civil service in Missouri.

JOHN J. RYAN, JR. is a lawyer for the United Fruit Company in Boston, Mass.

REV. JOSEPH T. MCGLOIN, S.J., was for three years a regular reviewer for the Catholic Review Service, St. Mary's, Kan. He has also reviewed for *Extension Magazine*.

THE WORD

"Cast all your anxiety upon Him, because He cares for you" (I Peter 5:6, 7, Epistle for 3rd Sunday after Pentecost).

The young lady who was waiting in the rectory parlor was obviously upset. "Father, I have been reading this



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JESUIT HOME MISSION. My hope—a school to plant the Catholic tradition. Small contributions are precious and welcome. Rev. John Risacher, S.J., Holy Cross Mission, Durham, North Carolina.

MISSIONARY PRIEST struggling to build school; 147 Catholics in two counties of 85,000 population. Please help us! Rev. Louis R. Williamson, Hartsville, South Carolina.

pamphlet. What do you think of it?" I looked it over. It was mimeographed and bore no sign of ecclesiastical approval although it was supposedly written by a priest. It told of diabolical possession and private revelations about impending struggles with the Anti-Christ. I pointed out some obvious absurdities in the work and strongly urged the young lady to avoid reading books or pamphlets on religion which do not bear the imprimatur of a bishop.

In today's Epistle St. Peter, writing from Rome (which he calls Babylon), gives us a simple rule for avoiding mental and spiritual breakdown in the face of all the forces of hell that may array against us. It is this: to practise humility toward one another and let God take over our cares.

St. Peter tells us to be sober and watchful against the stratagems of the enemy. The humble man has nothing to fear, for God is with him. The proud man has everything to fear. "God resists the proud, but gives grace to the humble" (5:5).

Impending wars and calamities need cause us less concern than the daily struggle to overcome our own lower selves. We have a fifth column within our own stubborn minds and wills. The capturing of this stronghold is the prime concern of our enemy. It is a necessary step in the achievement of his global plans. "For your adversary the devil . . . goes about seeking someone to devour. Resist him, steadfast in the faith, knowing that the same suffering befalls your brethren all over the world."

How different the Peter who penned this letter in his prison in Rome from the Peter whom Our Lord had to rebuke for his pride. He had said to Christ: "Though all shall deny Thee, yet not I." His contempt for others and his exaltation of self so blinded him to his inherent weakness that he would not believe when Our Lord predicted that he would deny Him. It took the humiliation of a grievous fall to humble Peter. And by his fall he learned compassion for his brethren. "Simon, Simon, behold Satan has desired to have thee, that he may sift thee as wheat," Jesus warned. "But I have prayed for thee, that thy faith may not fail; and do thou, when once thou hast turned again, strengthen thy brethren" (Luke 22:31, 32).

How well St. Peter learned the stratagems of our enemy and the way to strengthen his brethren against them may be seen by a careful reading of his first epistle. Whenever we are tempted by the prevailing pessimism about world affairs we should take up that letter and examine our conscience on it.

Nero is about to unleash a savage persecution. Peter says: Rejoice, your faith, more precious by far than gold which is tried by fire, will conquer. He is more concerned about the enemy within than the persecutor without. He warns against impurity, malice and all deceit and pretense, and all slander. He is especially concerned about the dangers that threaten the love of husbands and wives, and sins against brotherly love.

Today's Epistle is the conclusion of this beautiful exhortation to keep our spiritual sanity in the face of the global warfare of Satan. When we have humbly followed the guide that God has given us, then we can cast confidently all our anxiety upon Him, because He cares for us.

JOHN J. SCANLON, S.J.

THEATRE

THE ANNUAL WRAP-UP. It is generally maintained by both professional and casual observers that the recently closed season was the most barren period our theatre has known in many years. One can concur in their appraisal without joining in their lamentations. Drama, like all other arts, has its phases of ascendancy and its intervals of depression. That the past season was one of the valleys is no cause for either surprise or alarm.

Of the fifteen productions at present being shown on Broadway, only six plays were originally produced in the last year. The others are holdovers or revivals. Only two of the eight musical shows still in production are from the new crop. The season was certainly not distinguished by an abundance of creative talent. If it had any distinction at all, it was for maintaining a constantly low level of mediocrity.

Survival, of course, is not necessarily a measure of quality. While the new productions that remain current won audience approval, and two were awarded either the Critics' or Pulitzer Prizes, several others were equally deserving of longevity and laurels. It is difficult for anyone with a decent respect for drama as an art to understand why the amusing *Gigi* should roll up 225 performances, before suspending to give the star a vacation, while Maxwell Anderson's *Barefoot in Athens* closed with only thirty performances to its credit.

Flight into Egypt, a poignant drama of refugees in flight toward the promised land in America, lived through

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America's BOOK-LOG for JUNE

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plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

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DETROIT, Van Antwerp Circulating Library, Chancery Bldg.

HARTFORD, Catholic Lending Library of Hartford, Inc., 138 Market St.

HOLYOKE, Catholic Lending Library, 94 Suffolk St.

KANSAS CITY, Catholic Community Library, 801 East Armour Blvd.

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NEW YORK, Frederick Pustet Co., Inc., 14 Barclay St.

OKLAHOMA CITY, St. Thomas More Book Stall, 418 N. Robinson.

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PHILADELPHIA, Peter Reilly Co., 133 N. 13th St.

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WHEELING, Harry D. Corcoran Co., 2129 Market St.

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WINNIPEG, Can., F. J. Tonkin Co., 214 Bannatyne Ave.

only forty-six performances; *The Grass Harp*, a nebulous fantasy, had ten less, and *The Grand Tour*, an imaginative comedy by Elmer Rice, quit after eight performances. Among native revivals, *Anna Christie* was performed twenty-nine times, *Golden Boy* fifty-five, and *Come of Age* twenty-two.

When plays by such authors as Rice, O'Neill and Anderson fail to click, some element other than poor writing must be involved. While the season has been unproductive on the creative side, it has been equally unrewarding in the responsiveness of the public. Audiences, if their patronage is an indication of their taste, are becoming increasingly immature and capricious. To present a beguilingly beautiful production like *Three Wishes for Jamie* to such an indiscriminating audience is equivalent to casting pearls before swine. THEOPHILUS LEWIS

FILMS

ACTORS AND SIN, written, produced and directed by Ben Hecht, brackets two unrelated forty-five minute screen plays in what is surely the most uneven and self-defeating "package" film ever released. "Woman of Sin," which occupies the second half of the built-in double feature, is reminiscent of the Hecht of *The Front Page* and *Twentieth Century* at his free-swinging iconoclastic best. In this case the target for his particular brand of lampoon is the Hollywood film capital.

The hero is an imperturbable agent (Eddie Albert) who can hold his own even in the awesome presence of a studio chief (Alan Reed), surrounded by "yes-men." His sangfroid remains unshaken when the great man offers him \$75,000 for a script titled "Woman of Sin," by an unknown author named Daisy Marcher, though the agent has no recollection of handling either author or script. When the producer lets slip that the scenario is earmarked as the studio's epic production of the year, our hero successfully maneuvers the price to \$100,000, meanwhile combing everything from the Screen Writers' Guild to the morgue in search of the writer in question.

As the cream of the jest, the author of the deathless masterpiece turns out to be an alarmingly precocious nine-year-old (played by Hecht's daughter, Jenny) with whom both the agent and the producer find it difficult, but not impossible, to do business. Aided by

very deft performances, the author-director has put together this ingenious fable with obvious relish and a fine feeling for outrageous situations and dialog which none the less retain the necessary grain of truth. Its most striking feature is Hecht's ability to communicate his healthy contempt for the sort of trash that "epic films" are made of.

It is this critical sense that makes the curtain-raising half of the film inexplicable. Entitled "Actors' Blood," it dramatizes the lurid rise and fall of a Broadway star (Marsha Hunt) to the accompaniment of some marginal jottings on the subject of theatrical tradition by her mentally unstable ham-actor father (Edward G. Robinson). It is a peculiarly unconvincing and phony mélange of most of the show business clichés and hard-breathing melodramatic situations known to man, and bears an uncomfortable resemblance to something that might have been written by Daisy Marcher herself. One looks in vain, however, for indications that its actual author had anything but serious intentions with regard to his material. As a result the episode is a deadly bore. For adults it also throws a slight pall over the hilarity of its companion piece by raising a reasonable doubt about the soundness of Hecht's satiric perspective. (United Artists)

THE GIRL IN WHITE is based on the biography of Emily Dunning Baringer, the first woman doctor to be appointed to a hospital internship in the State of New York. June Allyson plays the crusading, turn-of-the-century lady interne with unaccustomed dignity. Her fight to break down the prejudices against females in the medical profession gets first-rate moral support from Mildred Dunnock in the role of an earlier and more abused pioneer in the field. Agreeable performances are also contributed by Arthur Kennedy and Gary Merrill as a couple of doctors who have to be convinced that a woman's place can be in a hospital.

But for the family the picture in general is a little too pretty and superficial to qualify as real-life drama. The macabre jokes which are the trademark of medical students are excessively polite; the villains of the piece are made out to be simply incompetent fools, etc. At the same time it sticks conscientiously enough to the facts of the case to prevent the emergence of anything very lively in the way of fiction. (MGM)

MOIRA WALSH

(AMERICA's moral approval of a film is always expressed by indicating its fitness for either adult or family viewing. Ed.)

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CORRESPONDENCE

AMA vs. Doughton bill

EDITOR: I feel that your Comment "AMA cracks the whip" (AM. 5/31, p. 241) is unfair, for you did not state why the American Medical Association deemed it necessary to stop the Doughton bill.

In addition to providing a \$5 monthly increase to those now on social-security rolls—a nicely timed before-the-elections bribe—the bill would have opened the door toward socialized medicine. It gave the Social Security Administration power to call for physical examinations of recipients. The physician would be chosen by the social-security officials. This section calling for physical examinations was the opening wedge toward socialized medicine—the ultimate goal of Federal Security Administrator Oscar Ewing.

This meddling into the private lives of recipients of benefits is deplorable, and it proves that Oscar Ewing would gladly project the whole country into socialized medicine.

JAMES G. PARKER, M.D.
Delaware, Ohio

Children's books

EDITOR: A word in appreciation of the excellent article in your May 17 issue entitled "Children's book roundup" by Ethna Sheehan.

When I go to the public library with my children, we are often at a loss to know what is worth-while among the new titles. Now, thanks to Miss Sheehan's very comprehensive list, we can go full steam ahead on a summer of good reading for the young.

How about a roundup from that talented and authoritative pen of Miss Sheehan's a little oftener?

(Mrs.) NANCY P. HUMPHREY
Flushing, N. Y.

Correction

EDITOR: Just a few lines to correct a misstatement by Samuel Rubin in "Equal justice for rich and poor" (AM. 6/7).

Mr. Rubin lists Providence, R. I., among several cities which, he states, have established the office of public defender. Providence has not established such an office, but the State of Rhode Island has. The office of public defender was created by the State under Chapter 1007 of the Public Laws of 1941.

At present, the office includes the public defender, appointed by the

governor; an assistant and a special assistant, both appointed by the public defender. The office quarters of the public defender are located in the Providence County Court House, where most of the work of the Rhode Island Superior Court is handled, and where the Supreme Court sits. This fact may be the cause of Mr. Rubin's error.

The act creating the office states: "It shall be the duty of the public defender to represent and act as attorney for indigent defendants in those criminal cases referred to him by the superior courts" (of the State, not of the City of Providence).

ROBERT D. WHITAKER
*The Providence Journal and
The Evening Bulletin*
Providence, R. I.

The people and the Mass

EDITOR: I read with great interest Rev. James Kittleson's Feature "X," "Bringing the Mass to the people" (5/10).

In the parish where I used to live in New York, all the congregation had little booklets containing Mass prayers and hymns. At Sunday Masses there were two priests on the altar. One said the Mass. The other explained the various parts of the Mass and led the congregation in full-voiced, well-phrased (not gabbled) prayers.

Philadelphia, Pa. W. E.

Crumbling walls

EDITOR: May I express my gratification at Sister Julie's analysis of Rev. John M. Oesterreicher's *Walls Are Crumbling* (AM. 6/7, pp. 272-74).

The book delineates the beginning, after two thousand years, of a reply to the lament of St. John the Evangelist: "He came unto His own, and His own received Him not." In that reply is the hope of a new epoch, an epoch of joy alike for the Jewish and the gentile Christian. It is saying a great deal, but not too much, to observe that the book is worthy of its theme.

MARGARET C. FORD
New York, N. Y.

A request

EDITOR: I am compiling an index of poems, plays and stories that are concerned with the academic life. I would welcome the cooperation of your readers.

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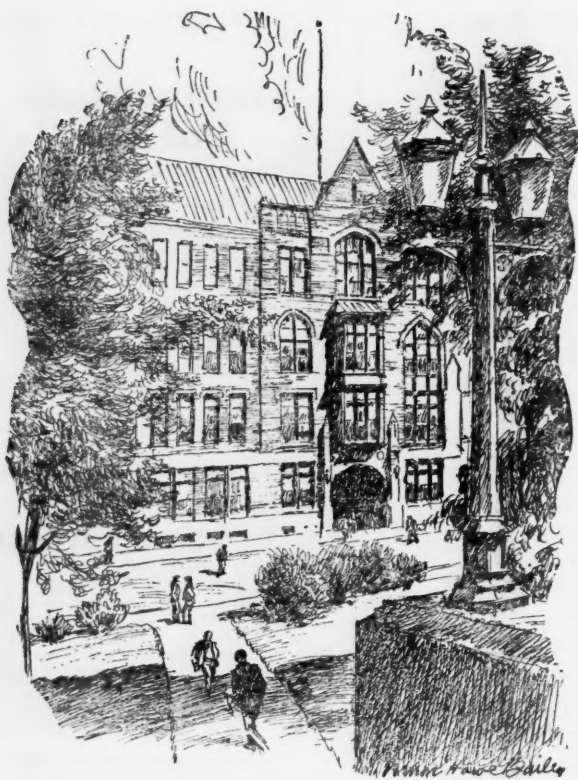
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